

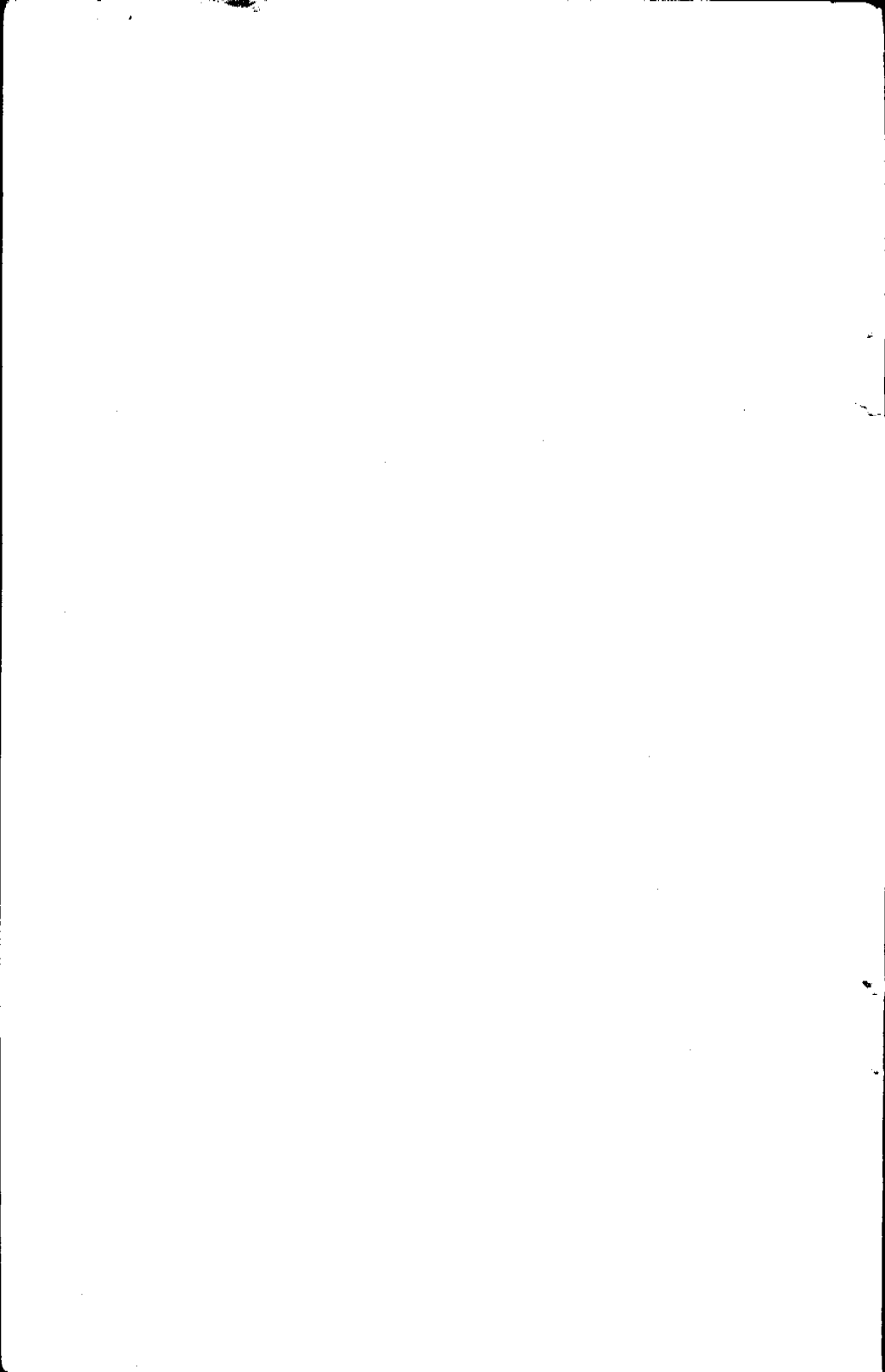
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
إِنَّا هَدَيْنَاكَ لَهَا

The MUSLIM SUNRISE

APRIL 1977

VOLUME XLIV

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THE MUSLIM SUNRISE

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THE MUSLIM SUNRISE

The Muslim Sunrise is a quarterly magazine, founded in 1921 by Dr. Mufti Muhammad Sadiq, the first Muslim missionary in the U.S. The magazine is an organ of the Ahmadiyya Movement in Islam, founded by Hazrat Mirza Ghulam Ahmad of Qadian, India (1835-1908). The Movement is currently headed by Hazrat Hafiz Mirza Nasir Ahmad — third successor — with headquarters at Rabwah (Pakistan). The Movement aims at presenting to the world the true meaning and teaching of Islam. The North American Headquarters of the Movement are located at:

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HAZRAT HAFIZ MIRZA NASIR AHMAD
KHALIFATUL MASIH III
HEAD OF THE AHMADIYYA MOVEMENT IN ISLAM

EDITORIAL NOTE

We have the honor to publish in the following pages the highly inspiring and soul-stirring speeches and sermons delivered by Hazrat Khalifatul Masih III, the Supreme Spiritual Head of the International Ahmadiyya Movement in Islam, during his auspicious visit to North America last summer.

The current issue produces verbatim the text of all the five public addresses, Huzur delivered in the United States as also the summary of his historical address to our brothers and sisters in Canada. Regretfully, the text of Huzur's speech in Canada could not be procured verbatim and we had to content ourselves with an abridged version translated from the Al-Fazl.

We also feel we should have published this long-awaited material much earlier, but we find solace in the thought that the delay was and is due to factors beyond our control. Nevertheless, we regret having stood so long, between the readers and the profoundly significant utterances of our revered leader.

The gems in the form of his speeches will continue to glitter, we believe, for ages to come. May we all keep on enjoying the blessings accruing from the treasure of wealth we have the privilege to present to our readers.

FRIDAY SERMON

BY

HAZRAT KAHALIFATUL MASIH III

(Delivered on July 30, 1976,
at the American Fazi Mosque, Washington D.C.)

Hazrat Khalifatul Masih III commenced with the recital of the '*Tashahud*' and the *Surah al-Fatihah*, after which he observed:

As Ahmadi Muslims, we believe in Almighty Allah. We believe that He is *Ahad*, that there is none worthy of worship save Allah. We believe that He is *As-Samad*, Independent of all and upon Whom all depend for their support. And, we believe that He is *Al-Hayyo*, Ever-Living and cannot suffer death in any sense of the word; and, He is the Source of all life. We believe that He is *Al-Qayyum*, Self-Subsisting and Self-Sustaining, and is above all physical weakness. Slumber seizes Him not, nor sleep. To Him belongs everything and, for man, He has pressed everything into service. And, He has completed His favours upon man, both visible and invisible. And, He is *Rabbul 'Alamin*, the Creator Who sustains and develops and brings to perfection, gradually and by degrees. And, He commands us to dye our actions with the sublime heavenly hues of Allah's attributes.

So, it is a duty that we look after the other creations, the creatures; that we try to help them develop their faculties; that we see that their inner powers are developed to the full; and, that this development is brought to perfection.

We are the servants of *Rabbul 'Alamin*, we have no enmity towards anyone. We are servants of all. We have great affection for all mankind and we want peace established in this world. And, as we have to depend for our efforts on *Rabbul 'Alamin*, we have to pray to Him to grant us the wisdom, the foresight, and the strength to perform our duties in ways which He commands us.

Now, I will read some passages from one of my opening speeches on the occasion of *Jalsa Salana*.

O Allah, our Lord, God, Creator and Sustainer! Verily, You are free from all imperfections. You have created this universe, not without purpose or use; therefore, O Lord, save our lives from futility and purposelessness and protect us from Your wrath. We have hearkened to the call of a Messenger who called upon us in Your Name. We have accepted him to seek Your pleasure. We have responded to his invitation and have entered into the covenant of *bai'at* with him for the sake of Your glory and grandeur. We tried to carry out our obligations under this covenant as far as it lay in our power, but we are full of faults. Listen to our humble prayer and pardon our transgressions, purge us of evil, and include us among those whom You consider pure and righteous.

O Allah, our Creator and Sustainer, and the Source of all blessings, we are beggars at Your door. We are hungry for every gift that comes from You.

Lord, bestow upon us all you promised through Your Messengers. May we suffer no ignominy or disgrace on the Day of Judgment. Let those who have eyes see. Let those who have reason understand that they alone are the recipients of Your pleasure, and are included among Your exalted servants, who experience hardship and undergo privation in Your path; and, whom the world tries to disgrace and destroy with every means at its command.

O Allah, our Lord, we did try in our own humble way to withdraw from the temptations of the world around us and from the pomp and show of mundane existence. We were persecuted in Your path. We were disgraced and insulted and suffered untold slights. We were beaten up and robbed of our possessions. But, the flame of Your love burning in our hearts burned ever brighter,

even in the face of death. But, it is possible that our reason has painted a self-laudatory picture.

O Lord, we are humble and are trembling with Your fear. Our soul trembles at Your awe-inspiring Majesty. The tree of our existence has been shaken to the roots for Your Glory.

Our Lord, our Sustainer, our virtues stand overwhelmed by our vices, weaknesses, omissions, and sins.

O merciful Lord, we seek your forgiveness. Unless Your pardon cover our sins, we could not bring flowers of virtues, garlands of righteousness to Thee to place as offerings at Your door. We are empty handed. We lie prostrate at Your feet and invoke Your clemency.

Our Merciful Lord, transform these hands which are empty into hands which shine and disseminate light. May Thy beauty and the beauty of Thy Prophet Muhammad (Peace and blessings of Allah be on him) brighten and illuminate the world. Please Lord, hold these empty and insignificant hands in Your Omnipotent grasp and disclose to the world Your Glory and the greatness of the Holy Prophet Muhammad (peace and blessings of Allah be on him).

Our Lord, overlook our errors and condone our faults. True, we are weak and frail, but we are Your servants.

O Allah, our Merciful Lord, let not our faults make us break our covenant and deprive us of the opportunity to do righteous deeds. We invoke Your succour. Strengthen us in our resolve to live up to our commitments. May Your pleasure be our constant companion and may Your limitless Grace and Bounty descend upon us forever.

O Allah, our Lord, may we remain immune from Your wrath. Your anger, we cannot endure. Your chastisement is always hard. It demolishes and kills. We are

sinner, all. Forgive us. We committed sin after sin and were guilty of lapse after lapse. The span of Your Grace is vast. Cover us and our sins and continue to visit our hearts with Your Bounties. You are, indeed, our Beloved Lord; we have sought Your help, do not spurn and reject us. Listen to our anguished prayers and come to our help against the thankless non-believers. Protect us against their designs. Grant us the strength and the capacity to bear all hardships that we may experience in Your path, and keep us firm and steadfast in our hour of trial, and create conditions for humanity's spiritual triumph through Your own Grace and Mercy. Amen



INAUGURAL SPEECH

BY

HAZRAT KHALIFATUL MASIH III

(At the time of the 29th Annual Convention of the Ahmadiyya Movement in Islam, at Drew University, Madison, N.J., on August 6, 1976)

I hope you have the program in your hands. It is very wisely and nicely prepared. I am not expected to reply to the address of welcome, and it is good.

The arrangements in this hall are open to serious objection. I do not know who is responsible for this, but whoever he is, we must remember that in future such things should not happen in our life — in the life of the American Ahmadies, whether they were born here or whether they came to this land through immigration. This thing should not happen. We *must* follow the teachings of Islam strictly. If someone is not prepared to do that, he should leave the Ahmadiyya Jamaat.

You know — and so do I — that I am a very humble person, very humble indeed, but Khilafat is a great institution and these days are very important, as it was mentioned in the address also, for the Community in the States. It is for the first time in the history of Ahmadiyyat that a Successor to the Holy Mahdi had the opportunity to come over to this land and visit the people here.

This Jamaat is very important for mankind. It was foretold that at the time of the Mahdi and Messiah there would be a great revolution in the life of man and mankind would be divided into two groups. One will accept Allah's commands; one group would see the light brought down to us from heaven by Muhammad (peace and blessings of Allah be upon him) and Mahdi (peace be upon him), as his spiritual son. We hope and pray that the majority of mankind would fall into that group. Those who do not, would be annihilated. That is the prophecy. Allah has told us this, this has to come true because what Allah says is the very truth.

So, it's a great responsibility on us that we pray that the greatest number of mankind embrace Islam, they join the fold of Ahmadiyyat and they share the blessings which Allah has showered upon us. The Mahdi, who was really great, the most beloved spiritual son of Muhammad (peace and blessings of Allah be on him) and Muhammad has told hundreds of things about the Mahdi. He showed, in his sayings, great love for him. He chose from the *Ummat-i-Muhammadi* only one person to convey his 'salaams' to – *only one person* – and that is the Mahdi. He showed his love for the Mahdi by saying that since the days of Adam, the eclipse of the sun and moon on certain days and nights, was a sign for our Mahdi alone. It was not the sign of truth for any other claimant. Allah has destined that this sign would appear only to show the truth of the Mahdi.

Now this is the historical fact that we know more about the movements of these planets and we, through science, know on what days these eclipses take place. We know the exact dates, the exact night for the moon. It is a great prophecy which proved the truth of Muhammad (peace and blessings of Allah be upon him) that he was really a great prophet, the greatest, a great man; a great person; a great spiritual leader who is leading mankind and who is solving, through Allah's grace, the problems of every generation. He told us, through the knowledge that he got from Allah, that since the very beginning of human life on this earth this sign was reserved particularly for the Mahdi and the Mahdi alone. Those who succeeded the Mahdi, in Ahmadiyyat, I think everything is according to one's feeling and this is my personal experience, the humblest of the humble, as a person, that the institution of Khilafat is a great thing and it entails great blessings for you who believe in Ahmadiyyat. So, pray to Allah that you get the most out of these blessings while I am in your country. At this time – I don't want to take much of your time, I will start the proceedings of this convention with certain prayers. I will read out the prayers to you. I hope you will listen to these prayers, attentively and

say Amen to everyone of them and you will remember them and you will try to get benefit out of them. May Allah be with you all the time.

May the purpose for which God Almighty has established Islam in the world and has raised Muhammad, peace be on him, as His Messenger, and has made the Promised Messiah, on whom be peace, a great spiritual son of Muhammad, peace be on him, be fulfilled and may God Almighty enable us to make our contributions towards the achievement of that purpose and may our meager service find acceptance with Allah, the Exalted.

All praise belongs to Allah, All praise belongs to Allah, We thank Thee, O Allah, for the countless bounties which Thou has bestowed upon us purely as the manifestation of Thy providence and Thy grace. Our prayers, our supplications, our deeds, our efforts, our exertions could not have won them for us, but our Lord, Thou dost extend gracious acceptance to the supplications of Thy humble servants. Our Master, Thou dost invest deeds and exertions with the best results out of Thy limitless mercy. Bestow upon us the strength that we may be ever occupied with supplication and effort. Grant them acceptance and bestow upon us the bounties that are bestowed in answer to supplication and effort. Make us Thy true servants; bestow upon us sincerity and zeal; make us steadfast in the cause of truth and righteousness; decree for us a pleasant life and bless us with success and prosperity.

Our Lord, we are weak and ignorant. Without Thy help and succour we cannot discover the ways of winning Thy pleasure. Our Lord, be Thou gracious unto us and fill the expanse of our breasts and the vastness of our hearts with Thy own love so that like a fast and thoroughbred steed we should run towards Thee and arrive in Thy presence. O Thou, Whose love transcends beyond the love of father and mother, raise us up lovingly and take us into Thy lap.

Pride and arrogance are rejected by Thee while humility and meekness are the slaves of Thy throne. Do Thou ordain that these should be the dwellers in our hearts.

Nothingness is the reality and basis of our being. Do Thou ordain that we should have this reality ever in mind. Our youth should take no pride in his strength, nor our old one put any trust in his staff, nor should our wise and intelligent one take pride in his wisdom and intelligence, nor should a learned one and a man of understanding trust in the accuracy of his knowledge or the good quality of his understanding. Nor should a recipient of revelation and one having experience of dreams and visions rely upon them or on the sincerity and zeal of his supplications, for Thou Our Lord, our Beloved, doest whatever Thou wilt. Thou rejectest whom Thou wilt and Thou dost include among Thy special servants whom Thou wilt.

O Thou to Whom all our worship is due, we Thy humble and resourceless servants, anxious to achieve the perfection of devotion, occupy ourselves with Thy worship, but we are possessed by our scattered thoughts, by Satanic doubts, by useless reflections, by ruinous imaginations, and we are thereby reduced to the condition of foul flood water and can find no deliverance from doubt and suspicion. Thou, O Plenitude of Mercy, of Thy infinite grace, reveal Thy countenance to us so that we might attain to truth and certainty. O Most Merciful of those who show mercy, we seek only Thy help and supplicate Thee alone for succour, equip us with eagerness, concentration, firm faith and the strength to respond to Thy commandments. We supplicate Thee for joy and light, for the ornaments of insight and for the garments of truth and righteousness wherewith to adorn our hearts so that with the help of Thy grace and Thy mercy we shall be foremost in the fields of certainty and we should arrive at the river of truth and unfolding of mysteries. Our gracious Lord, we suffer from the high

tides of selfish desires and are drowned in them, we are caught in the whirlpool of our passions and being prisoners of our cravings, we are exposed to ruin. There are few that are secure against these assaults of the mind and incites to evil. Our Gracious Lord, be Thou our Guardian. O True Healer, manifest Thyself to us in the guise of a wise physician, draw us to Thyself, take us up into Thy bosom so that we become crazy with the love of Thee and are healed of all our ills. Bestow upon us rectitude and grant us the strength to adhere to it always and include us among Thy righteous servants.

Our Guide, the straight path is a high bounty. It is the root of every favor and it is the gate of every gift. Our Beloved and our Goal, guide us along the straight path and bestow upon us this everlasting spiritual kingdom. May we be the recipients of Thy continuous favors and Thy bounties. Prepare us for the receipt of Thy bounties and Thy favors and make us worthy of them so that after dark nights we should encounter a pleasant life and be equipped with the light that dispels all darknesses so that, our Lord, we should find deliverance from all faltering and straying before we face death.

Our Lord, our Master, do Thou of Thy grace kindle in our hearts the flame of Thy love. Bestow upon us the certainty of faith through Thy signs. Our Beloved, lift the veil from Thy countenance and grant us a view of Thy bright face.

Our Beneficent Lord, do Thou ordain that the illumined waves of Thy beneficence should roll in our mortal beings. May every particle of ours be sacrificed for Thy sake. The fire of Thy love should keep our breasts warm. The manifestation of Thy greatness and Thy glory should so seize us that the world and all in it should appear dead before Thy Being. Let every fear proceed from Thee. Let us find pleasure in our anguish for Thee and let us find comfort in Thy company. Let our hearts find no comfort without Thee. Amen.

THE FRIDAY SERMON

BY

HAZRAT KHALIFATUL MASIHI III

(At the time of the Ahmadiyya National Convention, August 6, 1976)

The translation of the verse I have just recited is: *"O ye who believe take care of your ownelves. He who goes astray, when you yourselves are rightly guided, will not harm you. To Allah shall you all return. Then He will inform you of what you used to do."*

"Take care of yourselves"—how and in what ways? And what is meant by going astray, and being guided? These three ideas lead us to the right path. The first is: the first responsibility of an individual — man or woman — is that he or she cares for his or herself. How? In what ways? What do we mean, or I should say what does Allah mean when He commands us to take care of ourselves? Allah has created us. Allah has given us fundamental powers. Allah has enabled us to develop along certain paths, to go forward, so that by this effort of ours we reach Him at one time of our life and we have close communion with Him. We cultivate a living relationship with Him. We get His love for ourselves. We are happy with our life. We have gained the object of our life.

All the commands of Allah to do and not to do certain things—these are the ways through which we can discharge our responsibilities to His commands. Allah has given us so many groups of faculties or inherent powers. First and the basic one is to develop one's physical powers. So Allah guides in the Holy Quran how to develop our physical powers by consuming food. We are not allowed in Islam to starve ourselves. We are not allowed in Islam to overstuff ourselves. There is a middle course we are guided to.

Allah has guided us to balance our food. Everything in this universe has got a certain balance and we are commanded: *"allatatghau fil mizan"* (55:9). We should not disturb this

balance. So, this is not a new discovery. Some people think it is — this is not a new discovery that our diet should consist of balanced foods. We were commanded by Allah 1400 years ago that we should not violate this law of balance.

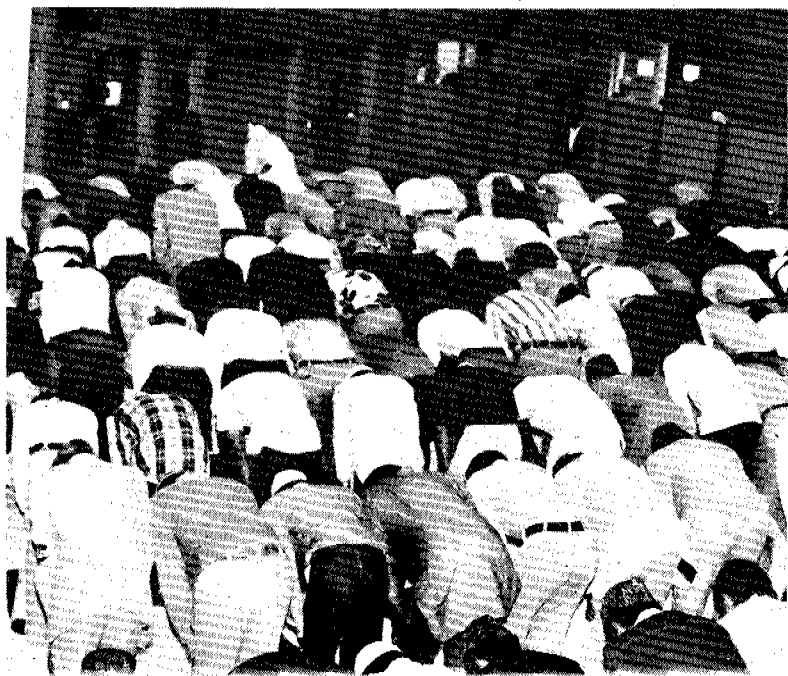
Now — or up to now we have discovered that for full and better development of our body we require proteins, we require carbohydrates, we require fat, we require sugar, we require vitamins, we require trace elements, and so on. And tomorrow we might discover that we also require certain other things for the balanced development of our physical powers, our bodily powers. I have given this example to show that it is not for us to decide how to care for ourselves as we are commanded. Allah guides us in this field, in every field of our development. The basic thing for us is to take a resolve that: we will always — (*Insha Allah*) follow the commands of Allah. We will submit to His commands. We will never disobey Him in any way. It means we would try to read and understand the Holy Book, the Quran. Quran Karim is a most beautiful book we have in our hands. It goes into every detail. As far as food is concerned, I give you one example: There are one or two verses on honey and honeybees and during the last 30 to 40 years in your country and some other advanced countries they are making great researches in this field and every new knowledge they have after great research, after so many experiments in this field proves that Allah is great, because what we were given to understand about the bee is confirmed by man's effort in this field. So, the book is very vast — no doubt. And Allah commands us to know as much of it as it is possible for us to know. And Allah commands us to obey His commands so that we are able to discharge our responsibilities towards ourselves. That's the first and the basic thing we are commanded: "*Take care of yourselves.*" A great declaration. We are not allowed, we are not permitted, to sacrifice our soul even to save the souls of others. No, the first thing is to save our own souls and then be able to try to save the souls of others.

Quran Karim says that when you are not feeling well, when your bodily powers are not developed to the full, you are responsible: "*iza marizto.*" It is human error which leads a man to disease and it is Allah's blessing which brings him back to health.

So, the first responsibility of a man is to take care of himself and this is a must, Allah has also given us so many intellectual powers, we should not waste our time, we should not neglect our powers by which we increase knowledge: the power of observation, the power of experimenting, the power of remembering by heart, so many powers, innumerable intellectual powers have been given to us by Allah. And we are commanded that we look after ourselves by utilizing, to the full, the powers given to us by Allah in this intellectual field. We have been given moral powers, also. If we are healthy, if we have developed our intellectual powers, then it is very easy to thread the path of morality; not to do what we are commanded not to do, and to do in the moral field, what we are commanded to do. And this is the preparation for a great leap forward and that is the development of the spiritual powers given to us because it transcends this material life, and takes us in one jump, (even in this world), to the heaven created for us by Allah. And we realize in this very short span of our life that we are blessed with a life which does not come to an end, and in this eternal life we get Allah's blessings.

This spiritual development of man starts from this life of ours. The life we live on this earth continues — it does not end when one dies, in this world. It continues till eternity, and it is a short span of life we live in this world as compared to the eternal life. So what we are asked is for our own good. Those people who don't believe in Allah, those people who don't enjoy the blessings of Allah, those people who have not cultivated a living relationship with their Creator, Allah, those are the most unfortunate people to our mind. But we are very fortunate. We believe in Allah. We believe in Islam.

We believe in the Holy Quran. We believe in the *Khatm-e-Nabuwwat* of Muhammad (peace and blessings of Allah be on him.) We have got great blessings from Allah and He guided us through the Quran and the interpretation of the Quran and the traditions, the sayings of Mohammad (peace and blessings of Allah be on him) He guided us to the right path. He guided us to the '*Siratal Mustaqim*'. He guided us to a path which leads direct to Allah's pleasure and blessings. He guided us to a triumph, no higher triumph is conceived after that — the best a man can possess, the best a man can achieve, the best a man can even think of. That 'best' is for us, if we are ready to have it. And I pray that He may give us the opportunity and the will to have this "best" which is created for us. Amen.



Huzur leading congregational prayers at the convention site.

THE FINAL CONVENTION ADDRESS

BY

HAZRAT KHALIFATUL MASIH III

(At the time of the Ahmadiyya Annual Convention, August 7, 1976)

In 1973, I launched a grand scheme: The Ahmadiyya Jubilee Centennial Plan which covers the period up to 1989. So, that grand scheme is in existence, and the new plans which we have made are all covered by this scheme and work under this plan.

Today, on the occasion of this convention, I want to launch a small plan named 'Leap Forward', with a two-prong thrust: (1) to save the coming generations of Ahmadiyyat in this country and, (2) to save the people of America from the total annihilation threatening them.

We are still consulting and considering the different items of this program, but I will give you a few glimpses. As far as our younger generation is concerned, we must have the means to educate them in Islamic ways, to teach them the Islamic teachings, to instill in them the desire to live Islam, to be a model for others, and to get such training that will enable them to become the leaders of those who come afterwards and join the Ahmadiyya Jamaat.

At present, it is very difficult to start Ahmadiyya schools. It is a practical impossibility. For a school, you must have a certain number of school-going children. You must have a certain number of qualified teachers. You must have a proper building to lodge the school in. You must have the funds to run it. And, you must have the desire to learn from a particular institution. But, the Ahmadiyya Community in the United States of America is very small and is not located in one place. It is scattered all over the country. I am told that we have organized communities in about 15 States, and there are other Ahmadis who live in other States, but they are not

organized, yet, into regular communities with presidents and other office bearers. So, under these conditions, we cannot have schools. But, because we cannot have schools, we cannot forget our children. We cannot tolerate that our blood goes to and lives under the shadow of Satan; it is unbearable. We should not tolerate it even for a single second. So, we must devise means to get them properly educated in the teachings of, and trained in the living of Islam.

One idea is to have some places outside big towns which serve as vacation schools when the students have vacations from the educational institutions. They can go there and be under the supervision of those who are qualified to look after them properly and who are qualified to teach them the Islamic teachings from the very beginning, little things, but very important to make a whole. For instance: '*Kul biyaminika wa kul mimma yalika.*' This is a saying of Muhammad (peace and blessings of God be on him).

"Eat with your right hand and from that part of the dish which is nearest to you." This is not a small thing. This is a small beginning of a great revolutionary change which takes place in the life of a man when one becomes, really, a Muslim. But a child is a child. You have to create an atmosphere in which a child, our child, our blood, doesn't feel bored with what is taught to him in those places.

So, my idea is that we should have some pieces of land, say twenty acres of land. In the beginning they will not be developed places for this purpose, but we must buy such places, in the beginning in all the 15 states in which we have organized communities, and gradually, we can go on developing them. Sometimes, many young Ahmadies belonging to Khuddamul Ahmadiyya and the organization of Atfal may gather in one place and at other times they can go to such recreational, educational places which are located in every State where we have organized Ahmadiyya Communities for two days, a week, or more, and there they can gradually learn

what Islam really is and what it requires a man to become. And how, following Islam's teachings, one can be fortunate to have Allah's blessings and see His Mighty hand working in this universe, in the life of man, and in our individual lives.

Even a child, an Ahmadi child I mean, has a real, a living connection with his Creator. During 1974, practically every-day, hundreds of Ahmadis came to me after having been looted, their houses burnt, and worried very much. Practically every day, I talked to them from five to seven or eight hours, apart from the other work which I, and every Imam of the Ahmadiyya Jamaat must do every day. They came, mostly, with smiling faces, but some came with worried faces. They brought their children with them also. I asked those children, 'Tell me any true dreams you have seen.' And, quite a few of those children, stood up and said, 'We have seen true dreams!' — a child of eight, ten, or twelve — seeing dreams which came true; dreams which were concerned with events which happened later on. No one knows what is going to happen after even a second in our lives; no one knows what will happen even tomorrow. Things which were told to them by Allah in the language which a small child with an undeveloped mind understands, something concerning his milch buffalo: that a male calf would be born to this buffalo owned by them. And, it so happened after a few days or a few weeks. Small things which children could understand.

So, the living connection with our Creator in our actual life starts from the very beginning, during childhood. For this you are not required to wait until you get to the age of forty, fifty, sixty and after a long struggle and very long prayers. This is the age in which man can cultivate a living connection with one's Creator. It was foretold, even the Old Testament mentions it, that at the time of the Mahdi and Messiah, even the children would be making prophecies. They received the knowledge from Allah and the future proved that what they were told was really from Allah because it turned out as they were told.

So, here also our children — and by 'our' I mean those of you who immigrated to this land from some other places and those who were brought to this place or came to this place centuries ago — the real locals in this country are the Red Indians. I am talking about them also. Everybody, whether old or new, has this opportunity. And, I tell you one thing, nothing is more pleasant than this happiness which flows from the source of this nearness to God. Nothing is more pleasant than this! Why deprive your children of this? Why deprive your womenfolk of this? Why deprive yourselves of this?

So my idea is that we should have these forums of moral, spiritual, and educational institutions, not recognized by any Department of the Government, but hoping and praying that Allah will recognize them; and, the results we want will be granted to us by the Grace of Allah.

The span of this plan (Leap Forward) is five years. Within five years we must try and, *Insha Allah*, we are going to get 15 such places in 15 different States in the United States of America. In such a way they would try to save our children and our adults, those who are new to Islam and Ahmadiyyat, from the influences of the darkness which prevails in this age — all over the world. Thus, these would be the places where one could get Allah's Light: *Allaho Nurus Samawate Wal Ard* (24:36). We should try to get that Light; otherwise, our lives would be just as dark as darkness itself.

The other item we are consulting with each other about and which is a necessity is: we must have enough of the right type of literature for both these purposes. For the child, you must have it. It is not possible today, I am afraid. It is not possible within five years, even — but we must have it. I have been the principal of a very successful college for a very long time. I know; I have my children and I have observed them and have guided them and I know that children are great readers. When they start reading, they are great readers. When

you stop supplying them with the proper kind of literature, their minds go astray.

We must have a very great number of small books written simply for the children in the shape of stories concerning our ancestors. Great events happened in the past; we must not forget them. We must realize that the present cannot be divorced from the past. It is very intimately connected with the past. It is the continuous progress of man on Allah's path, Allah's manifestation. This is the basic truth which Mahdi Mau'ud (peace of Allah be on him) has taught us—but that is another subject.

So we must have literature and many periodicals, fortnightly, well, I should not speak of dailies at the present time, but a vast number of books written for children, the newcomers to Ahmadiyyat, and for the old Ahmadies, who are more precious than the most precious gems in the physical world — that's what I find you. It will take time, but we must start. If we want to get to a place, we must start walking in that direction. We must have a good press for this purpose! Otherwise, the whole venture would be so expensive that it would not be within our means to achieve it.

Some other items are under consideration. One scheme was started in 1970 and it has been very useful: our brothers and sisters from this country have been going to Rabwah and participating in the activities of the Ahmadiyya Jamaat at the Jalsa Salana. This has produced wonderful results. I see transformations in the lives of those who have gone there once, twice, and perhaps three times. But now some of your members have suggested to me that we must have some control over the visitors to the Jalsa Salana. I am not bothered if all of you — a few thousand, even a few hundred thousand were to come. Allah will see to it that you have food there and are lodged properly. One improvement will take place if a greater number go there and that is: now, you get special treatment. If greater numbers of Americans come

to Rabwah, then you won't get special treatment. All of you will sleep on the floor and enjoy it! I, personally, know millionaires in Pakistan who come to Jalsa and sleep on the floor — and they are very happy. So would you be when that time comes, Insha Allah. But, there are some difficulties. I think in this public meeting I shall not talk about them, but the National Amir spoke to me about certain difficulties and we will look into them. Anyhow, this has proved to be a very successful idea. And those who have been there know what I mean; don't you? You know it works both ways. You get advantages out of it and the Pakistanis, both Ahmadies and those who are extremely hostile to us, also benefit from the visit of foreigners to Rabwah. Some of them start thinking, with the result that some of them embrace Ahmadiyyat.

The trouble with the world today is that as they don't give any importance to this God-created Movement, they don't care to listen to what we have to offer them in so many fields. Even in America during these three or four days, I have been talking to the scholars, the politicians, the big personalities in different townships, and when I talk about Islam's teachings to them, one feels that they have forgotten themselves. They are so influenced by Islam's teachings, Quran's teachings.

In one place, a famous scholar, a professor in one of the technical universities, a professor of mathematics, was looking at me and listening to what I was telling him about Islam's teachings in such a way that someone would think that he was under the influence of alcohol, just intoxicated, without having had a single drop of alcohol in his stomach.

So, you people, your presence there is a blessing for some of the opponents of Ahmadiyyat in Pakistan also. It makes them think that they should listen to this Movement, as it is spreading all over the world. Of course, it is a great blessing for you to be present at that time in Rabwah. But, I will appoint a committee to go into the details of this and have some plans prepared so that we have 'controlled' visits — not

'conducted,' 'controlled' visits to Rabwah. We prefer that you go there and freely move among the people, see the places, and listen to the speeches which you do not understand; although, later on you get a short summary of those speeches. Still, it is beneficial for you.

Now the other part. I said, '.....two-prong thrust to save the people of America from the total annihilation threatening them.' This is the truth. We are told of these by Muhammad (peace and blessings of Allah be on him), by Quran, and the Messiah and Mahdi Mau'ud (peace be on him) that in this age if humanity does not come back to its Creator it is going to be annihilated. This has been decided by Allah. But Allah does not want that. Allah wants them to come back to Him and get His blessing and be saved from His wrath. That is what Allah wants, but that is what they do not care for. It is a great responsibility, a very great responsibility; practically an impossible task which has been put on our shoulders, no doubt about it. We should not despair. It is going to happen as Allah has foretold. We have the responsibility to save not only the people of this great country—the United States—but the people all over the world. It is our responsibility, but we are weak; we are poor; we have no worldly influence. That is true; there is no denying the fact. Nobody cares for us; thank God they do not! It is our wish and an advantage to them that they do listen to us; that they do turn themselves to us. We wish that they would turn their faces from darkness to light. We wish that they would realize that the greatest happiness in our lives is that we have a living, a true connection with our Creator; and, that He loves us and shows His affection for us by His own deeds. We desire that — but it is a tremendous task, no doubt about it. That is why I have chosen the verse I recited.

The verse is addressed to both male and female: *Man amila salihan* Whoso acts righteously, or whoso does good deeds, whether male or female and is a believer, We will surely grant him a pure life, a peaceful life, *hayyati tayyibah*; a life

without any inner contradictions; a life which is peaceful; a life which creates an environment in which others find peace. *Wa lanajziyannahum ajrahum*, and We will surely bestow on such their reward according to the best of their works. Now, *man amila salihan*, whoso acts righteously. In this phrase, Allah declares that when He commands man to do a thing, He gives him the power to do it. If a Being commands one to do a thing and doesn't give him the power to do it, then it is not Allah. This is some Being who is very weak. So, *man amila*, this word 'whosoever acts,' means that Allah has given power to him to obey the command and to shoulder the responsibility put on him. So, we come to the conclusion that all the commands which run into more than six hundred in the Holy Quran, it is within the power of man to follow. The power has been granted by the Creator to him to obey all these six hundred plus commands. Man has been created with such powers that he has been declared as 'master of the universe.' *Sakhkhara lakum ma fissamawati wal ardi jamian minhu*. That is a great declaration. Everything is subservient to you. It has been created to serve you, your servant and slave. You have the power to take service from it. Now we have the power to put into service the great power hidden in atoms. We are misusing it, no doubt. But, we had the power to discover it and to make certain use of it. We alone are responsible for the misuse of this power. But, we had the power to do it, that's why we have done it, successfully. We have fathomed this secret hidden in a small atom, the naked eye cannot see it.

So, *man amila salihan* declares to the world that if and when the responsibility is put on the shoulders of a person or a section of humanity, then Allah has given this section of humanity the power to obey Him; otherwise, it would be a joke. Allah has put this responsibility on our shoulders to bring back humanity to its Creator. All the humans who today do not recognize their Creator, those who have declared that they are going to wipe off the surface of the earth Allah's Name and His Being from the skies, as the Commun-

ists in Russia have written in their literature, it is our responsibility to bring them to their Creator. We should not despair. We should not think that we have no power to do it. We have the power! Had we not the power, Allah would not have put this responsibility on our shoulders.

Hazrat Masih (peace of Allah be on him) saw in a vision the Ahmadies in Russia as numerous as the grains of sand on the ocean's shore, and you can not count them. He was told that humanity through the efforts of the Jamaat-i-Ahmadiyya, the Ahmadiyya Community, would be brought back to its Creator one day and those who would be left outside would be exceptions, like most unfortunate people. Here we say "paralysed" having no contribution to make towards human effort and suffering from cancer. People like those. They are suffering from spiritual cancer, spiritual stroke and diseases like these. With these exceptions, the whole of humanity would be brought back to its Creator through the efforts of the Ahmadiyya Community. It was told to the Founder of the Community, the Messiah and Mahdi Mau'ud (peace of Allah be on him) by Allah. So, either he was a truthful man, and we know he was a truthful man; either he was sent by Allah to us, and we know that he was sent to us by Allah as Mahdi Mau'ud; if he is, then what he attributes to Allah — that's true. He says that Allah told Him that this Community has been given power by Him to convert the whole of humanity to Islam's way. The power is there. The question is whether we use this power correctly, with devotion, and with the sacrifice required of us or not. If we do, then no power on the face of this earth can stop our progress.

Ahmadiyyat, *Insha Allah*, is going to triumph! We do not want this for our personal good. The good of humanity is at our heart. We want humanity to save itself from total annihilation, total destruction. That's what we want. Nothing for myself. I do not want a single penny from these people; and, I am sure you do not want any material wealth. What we do

want — we are beggars, no doubt — is Allah's pleasure. We desire that Allah be pleased with us. We are beggars for His gifts, for His bounties. But apart from Allah, we don't want anything from anybody. So, *man amila salihan*: it shows that Allah has given power to the Ahmadiyya Community to convert the whole of humanity to Islam and Ahmadiyyat. You cannot blame Allah for putting the responsibility on you while He has not given you the power to perform what is desired of you.

In Islam, it is not only the good deed which you are commanded to do, but also the righteous act at the proper time and in the proper place. So, that is why we are commanded: *jahidhum billati hia ahsan*, when you talk to them, do not be arrogant; do not feel proud that you have the truth. Find out the ways by which you can influence the listener. His good is what you want, not your arrogance. So *salih* means those righteous acts, those good deeds which the occasion demands and which have their effect on whoever is concerned.

It is declared here that this great responsibility is not put only on the shoulders of males. Our sisters have the same responsibility. So, we, as brothers and sisters, as husbands and wives, as mothers and sons, and the different relationships we have with the womenfolk — we have to march forward hand in hand. The male has one responsibility which is not the female's responsibility. That is the one difference I have found in the whole of the Islamic teaching and that is: *arrijalu qavvamuna 'al annisa'i* that it is the responsibility of a male to see that the females get what is their due. Sometime the females cannot get what is due to them and it is the responsibility of males to see that females get what is due to them. And, I think that is not inequality. I think that this is to establish the equality between man and woman. But, by equality, Islam means that all the inherent powers granted to man or woman should be fully developed. If that is the definition — and I find that that is the best definition, the

most rational one, the most true one — then, no one can say that Islam does not have that equality between man and woman.

Other religions, other 'isms' other ways of life, other civilized nations do not have real equality between man and woman. Islam has this and declares to the world: a man and a woman are equally responsible to Allah. They are responsible to Allah because they have been given powers by Him, and He desires that these powers become fully developed to serve the purposes for which they were created. You don't develop a power to put it into the wastepaper basket. A power is developed to serve the purpose for which the power is created. The mental power is developed to grasp the inner meaning of the attributes of Allah and their manifestations, and that is an ideal. The intellectual powers have this ideal before them, that intellectual powers are developed to grasp the truth about the attributes of Allah and their manifestations — they are infinite. We cannot bring them within the circle of our knowledge because our knowledge has its own limits. But, within our limits, we can grasp Allah's attributes and their manifestations. One group of faculties given to man is the moral faculty, inherent powers concerning morals — *akhlaq*. The purpose of the full development of these powers is: to get that polish, that brightness, that *nur* which Allah likes, which attracts Allah's attention; that is the beginning of showing His pleasure, no doubt, but the beginning is from the full development of the moral powers. Hazrat Masih Mau'ud (peace of Allah be on him) says that outside the realm of religion, no one can have a real grasp of morality.

I have read so many authorities on morals, the Europeans and those belonging to this country and I am sure that this is the truth. Unless you know Allah's attributes, you can't have a real grasp of the moral side of man. The result is that there are in this world, today, very civilized, very powerful nations who declare: what is morality? Everything that helps our program is moral and everything which hinders our program

is immoral. At one stage of their progress they experimented with this: young girls and boys were put in the same area without any Nikah ceremony and were asked to produce children, like animals, like dogs, swines and things like that. The experiment failed because it was against the nature of man.

Therefore, unless one knows one's Creator, one cannot really know the moral values. The purpose of the moral values is: to have that beauty in one's being which pleases Allah's eye; then, Allah looks at His creation with love and affection. Then, your spiritual life begins from that basis, from the basis of a highly developed morality. The spiritual powers get what is required to develop themselves and then have a very intimate connection with one's Creator. We see in the life of Muhammad (peace and blessings of God be on him) that on quite a few occasions he was commanding the elements as if he were God, but he was not. *Abduhu wa rasuluh*, a slave of Allah and His Prophet, but he was so near to his Creator that the elements of this universe obeyed his wishes as they always obey the wish of their Creator, the Creator of these elements. There are dozens of such examples. These are not stories; these are the facts of life as they happened. I go back to a point of which I was speaking. — These stories must be told to our children. They must know how great is our Creator; how loving is His connection with us; and, get interested in having that sweet relationship with Him.

So, *man amila salihan*, one who uses his powers in the correct way, at the proper time and occasion. Then his good acts are accepted by Allah. All so-called apparently good acts are not accepted by Him. It is stated in the sayings of Muhammad, (peace and blessings of God be on him) clearly, without any ambiguity that all the so-called righteous acts are not acceptable to Allah. There are some hidden flaws, some Satanic thoughts, some arrogance, and some pride hidden in them; then, Allah rejects those apparently righteous acts and

one doesn't get what one thinks one is going to get.

Now here is a great declaration. Very strange thing. I do not know whether you have thought of it or not. *Wa lanajziyannahum ajrahum bi ahsan*. To illustrate the meaning of this phrase, I will give you an example. A student in the 12th grade, let us say, is taking an exam, there are ten questions put to him which he has to answer in writing. The student is quite bright, and the question paper is from Mathematics, so in answering five questions out of 10 he commits no mistake — 100 percent that is 50/100. All the questions have equal weight. He gets 50 points for these five answers. In two questions there are slight mistakes and he gets seven points in each of these two questions. So, it comes to 64. In the other three questions, somehow or other, either because of the fatigue in the examination hall, or some other cause, the student is good, but he doesn't do good work, he gets four points in each question — 76 points out of 100. That is the way all universities work. That's the way I have been working when marking the answer books of M.A. students in the University of the Punjab. Everybody does it. The points are divided between all the questions and it depends on how good you are in each question. Not so in the spiritual life of man, as the Quran declares. The Quran says — and this is a great declaration — that if, in the examination, you get 100 percent in five question, I will give 100 points out of 100! *Ahsana! Wa lanajziyannahum...ya'malun*. The reward will be based on the best action of man accepted by Allah! And, that's a great declaration.

So, within our circle of ability — every individual has his own circle of ability — our best righteous act is the basis of reward for the whole life. There is a *hikmat*, a reason for this: because when you get 100 percent in five questions, you get the best type of love within the limits of your capacity that you can possibly get. Once you have that type of love from Allah — He is not miserly — He is not going to withdraw some of His love. So, this is a great declaration. That is why

when I talk to men and women of the Jamaat, I put as much emphasis on this point as I can. You have nothing to lose when working in the way of Allah; You have everything to gain by your efforts. So, why look to the left or to the right? Look straight to Allah and get the best you can possibly get, within the limits of your capacity, of course.

For instance, some students have mediocre brains, they get only B-minus or lower second division in their examinations, others get first divisions — equally hard working students, I am talking of, because their brain doesn't have much ability, it is mediocre. So, within the limits of your capacity, you get the maximum from Allah if even in one question out of ten your performance is first class. That's a great declaration, too. What are you losing? You go to the examiner, he examines you and awards you on a different principle, different from the one which is declared in this verse. You go to your mother as a child, sometimes you get a kiss from her, other times, you get a slap on your face. The married adults here, you who have children, you've seen in your houses, you do the same thing with your children. Sometimes you are extremely pleased with their behavior, at other times you are not. You are angry with them. But once Allah is pleased with you to the maximum of your capacity, then He sees to it that you don't get a slap from Him. You don't get an angry look from Him. That is another great declaration. Why do you allow yourselves to fall under the influence of the great American civilization? It might be great in the eyes of man, but it's not great in the eyes of Allah!

There is another thing which is really great, and that is Allah's love. If the doors of the heavens of Allah's pleasure are open to you — and I tell you they are open to you — You don't need anything else! These material things follow those who love Allah. Those who love Allah don't run after these things. These material things, material values, material wealth run to Allah's beloved ones. It so happened in the past. The companions of Muhammad, Rasulullah (peace and blessings

of God be on him) were extremely poor and hated by the leaders of Mecca who were like idols in Arabia. Well, they accepted Islam; they realized the beauties of the teachings of Islam; they lived Islam; they had great love for Allah; and, they sacrificed everything in the way of Allah. Then, the time came when the most powerful two civilizations of that age: (Kisra the Iranian civilization, the Persian civilization, Caesar's civilization) with so many precious stones that you could not even think of counting them, were thrown in front of them.

I visited Spain in 1970 and I saw some of the mosques built by the pious Muslim kings. What did I see there? I shall tell you. They were given so much wealth, so much gold, and so many precious stones that they didn't know what to do with them, because, personally, they were not interested. So, they decorated Allah's house with the gold given to them by Allah and studded the walls of the mosque with the precious stones. (When Christianity conquered those places, they removed the stones and the gold). The Muslims were very happy. Those who possessed them had no personal interest in these things. So, what was Allah's — that was the thinking; one might not agree with it—what belonged to Allah was used in the decoration of Allah's house. From top to bottom, even the mirrors were decorated with gold and precious stones.

So, these material things follow those who have in their hearts love for their Creator and who receive reciprocal love from Him. They do not care for these material things. The material things, the wealth, the material values, run after them. They do not care for these things. So, do not be the ones who run after these material things, material wealth, material values, and material this and that. Seek Allah's pleasure, and I pray that you get Allah's pleasure. Amen

Now, with a prayer to Allah, we finish this Convention. Let us pray.

ADDRESS OF HAZRAT KHALIFATUL MASIH III TO THE AHMADIYYA MOVEMENT IN ISLAM IN CANADA

(Delivered in Toronto, Canada, at Hotel INN ON THE PARK, on August 9, 1976. The Urdu summary was reported in Alfazl, Rabwah. This summary was rendered into English by Zakaria Virke.)

After the recitation of Tashahud and Sura Al-Fatiha, Huzur said:

Whatever may be the language it is always beneficial to know. Once during my visit to Africa I had to deliver a speech in Arabic and here in U.S., all along my visit, I have been speaking in English. The problem here in Canada is that there are about 3 or 4 brothers who cannot understand Urdu while there are some for whom it is hard to understand English. One of our brothers speaks Arabic. However, since the majority of people understand Urdu, I would prefer to speak in this language.

The Advent Of Mahdi

As far as the Traditions about the advent of Mahdi are concerned, generally speaking, all sects of Islam believe in them. However, there are two sects of Islam who have firm belief in the advent of Mahdi. They attach special importance to the Traditions of the Holy Prophet (on whom be peace and blessings of God) which foretell the coming of Mahdi.

One of them is the Shia Sect who hold the belief that Imam Mahdi appeared but after a while he disappeared. He will now appear in the latter days.

In the Shia literature there are numerous Traditions wherein the coming of Mahdi is foretold. I have read some of these books which came to us from Iran. I was amazed to see that not only have they quoted Traditions from their own literature concerning the advent of Mahdi but have given those Traditions as well which are accredited by the Sunni doctors.

Concerning Mahdi they have written that the status of

Mahdi is far more superior to all the prophets before the Holy Prophet Muhammad (S.A.W.S.). In support of this statement they argue that Mahdi *Alaihis-Salam* is perfect reflection of Prophet Muhammad (S.A.W.S.) whereas all the previous prophets were not so. All the earlier prophets were given only a portion of the knowledge of the Quran, as the Quran says that:

"They were given a portion of (this) Book."

From this they infer that any prophet who was endowed with a portion cannot become the perfect reflection of the whole. According to them, all the prophets were in one way or the other, reflections of the Holy Prophet Muhammad, but none of them was a complete reflection. The reason being the fact that the "Law" was not wholly revealed to any one of the earlier Prophets. But when mankind was vouchsafed the "Perfect Law" through Prophet Muhammad and the "Law-bearer" was addressed as (*Verily, you have in the Prophet of Allah an excellent model.*) the one in whose person was an excellent model. Then it became possible for his followers to achieve his complete reflection.

It became possible for another reason that after the complete revelation of "Law," God Almighty endowed them with the requisite capabilities to enable them to follow the Law. Since the Mahdi was granted such talents more than anyone else, his status is far more superior to all the prophets before the Holy Prophet.

Our Duty

Being the followers of such an exalted Mahdi, Huzur reminded the members of their duties. Huzur said we have ourselves seen this (perfect reflection) and have believed in him.

In order to solve the ever-increasing problems of this age, the Mahdi, through sheer mercy of Allah, gave us the new interpretation of the Quran. Our prime responsibility is that we should scrupulously study the books of the Promised

Messiah and tell the nations of the new solutions of their problems. We should also extend this unique interpretation to other people. We should warn other nations that human intellect is not sufficient for the solution of these problems. It is rather the total reliance on human intellect which creates these problems.

I must tell you that the solution to these problems lies in following the teachings of Islam in the light of the correct Quranic interpretation.

Miraculous Aspect Of The Quran

Throwing light on the charismatic aspect of Quran, Huzur said that the Quran was revealed 1400 years ago. Every word, every sentence, in fact, every iota of it is the same as was originally revealed. God has made it a Perfect Law in the sense that it should continue solving the problems of this ever-changing world until doomsday.

This appears odd to some people and they hesitate to believe it. But, wherever God Almighty has mentioned excellent qualities of the Quran, He has substantiated them by reason. Accordingly, when we reflect from this angle, we find that Quran made two claims about itself. One, it says that "I am an open Book, i.e., clear and glorious Book," as it says in the Quran:

"There has come to you indeed from Allah, a Light and a clear Book." (52:16)

It says on the other hand that:

"This is indeed a noble Quran, in a well preserved Book." (56:78, 79)

Although it seems strange that a Book be open and yet hidden, the Quran, in fact, is clear in the sense that some of its verses are clear and through them problems have been solved. Anyone whether he is a Muslim or a non-Muslim can understand them and be aware of the solutions. But, whereas God has given man the power to discern the right path, he is

equally given the power to go astray. Accordingly, anyone who fully understands, the section of "Clear Book" cannot necessarily be a Saint.

Since the life is always moving and movements create problems, therefore every century and every age has engendered problems. To solve these problems, God Almighty refers to such verses as "Hidden." Next to this verse is said that: *"none shall touch it except those who are purified."* (56:80). Meaning that only purified can discern the meaning of "hidden verses." The Holy Prophet said that in every age there shall be people who will bring forth the hidden meaning of verses in order to solve the problems of the day. There have surely been such people in every age who brought forth the unknown meaning of verses revealed to them by God.

Problems Of Our Age

The Promised Messiah has interpreted Quran in such a way that there are answers to all the problems of our age. He was not only the 'Reformer' of the 14th century (of the Muslim calendar) but a reformer for 1000 years. That is why in his books are to be found the solutions for the problems of the coming 1000 years. There will, *insha Allah*, be always such people in Ahmadiyya Movement whom God shall teach the new meaning of Quran. Through the blessing of Promised Messiah's books, they shall be able to solve the problem of their respective times.

To say that no one can create a living connection with God is to close the fountain of the Quran. This is to admit that, God forbid, Quran is not able to solve the problems of coming ages.

Instability Of Worldly Knowledge

Referring to the scientific advance of Western countries, Huzur said, one time they postulate something and then repudiate it right after. Eventually that hypothesis is even termed wrong. For example medical doctors prohibited

mothers to feed the breast-milk believing that it would adversely affect the health of the mother. The mothers gave up breast feeding and it had bad effects on their health. The infants even suffered from ill health.

Now after ruining the health of so many mothers, they have again started advising that every mother must breast feed for 24 months, else it will tell upon her health. Having lost in the wilderness of science, eventually they have agreed upon the wisdom of the Quran given to man 1400 years ago. Quran boldly declared this universal truth: *"Mothers shall give suck to their children for 2 whole years."* (2:234)

The Looming Devastation

This is certainly the complete reliance on science which is heading mankind towards a total destruction. They are blind to see the crystal clear destruction awaiting at their door-steps.

Ahmadis can only understand this thing. Only they can show the straight path to mankind. Ahmadis can only realize then that if human intellect is insufficient then there must be some other way to solve our problems.

The other people, by the admission that there can be no reflection of the light of the Holy Prophet in Muslim faith, have closed the gate upon themselves.

Our Assets

Reminding the members of their duties, Huzur said, "You have to spend your time and money in the cause of God, so as to save mankind from total destruction. Don't even think that those who spend in the path of Allah, God keeps them in poverty. No doubt the community had to suffer loss of millions of rupees in 1974 crisis. Nevertheless, God gave them in abundance so that they offered as annual contributions 7-Lakh more than the previous year.

They say that Ahmadis are well-off, whereas the fact is

that our wealth lies neither in pounds nor in dollars. Our wealth rather are those sincere hearts beating in their breasts. Huzur emphatically declared, "No one can snatch our happiness away from us. You and me, we are nothing, but we have been told that whichever thing we touch shall be blessed. When you knock at His door, it shall be opened. However, don't forget that every glad-tiding carries a responsibility with it and that fructifies only when the responsibility is discharged."

The Importance Of The Promised Messiah's Books

Huzur deplored the fact that there was not a single complete set of Books of the Promised Messiah in Canada. Huzur told the members that he has studied the books of the Promised Messiah a number of times. "Everytime I read a book again, it seems like I am reading it for the first time." he declared.

Different theories described in the Promised Messiah's books are like seeds. I have the unwavering belief that there shall always be new theories found in the Promised Messiah's books. Unfortunate is that Ahmadi who believes that he or his children don't need to study the books of the Promised Messiah. He who thinks so, closes the door of charming beauties of Quran on himself. The Promised Messiah's books are a valuable treasure. It is our duty to understand our position and responsibility and put forward the solutions for the safety of mankind. We should constantly pray to God, for guidance. Ahmadiyyat has taught us to pray and to pray.

May Allah assist every Ahmadi to realize his responsibilities and discharge his duties befittingly. May Allah make every Ahmadi a grateful person. May Allah descend His benevolence on every Ahmadi more than ever before. Amen.

FRIDAY SERMON

BY

HAZRAT KHALIFATUL MASIH III

(Being the last Khutba of Huzur before his departure from the USA. Delivered at the American Fazl Mosque, Washington, D.C., August 13, 1976.)

Hazrat Khalifatul Masih III commenced with recital of the "*Tashahud*" and the *Surah al Fatihah*, after which he observed:

My visit to this country is nearing its end, and this is my last Friday sermon in this visit of mine. I am availing this opportunity to thank every Ahmadi living here and the Ahmadiyya Communities which I have visited in this tour for the love and affection shown to me and my colleagues. And, I am pleased to see that the Ahmadis here have a great attachment to the sublime spiritual institution of Khilafat. And, I pray that Allah grace you with His blessings.

We must differentiate between man-made society and a community which is initiated by Allah for the good of mankind in this age, that is, Ahmadiyyat. Islam is not merely a philosophy of life; it is not merely a moral code; it is more than that. It is not simply a theory which sometimes one reads about, thinks about, and enjoys the beauties of the theory. Theory has its own beauty; philosophy has its own beauty. Islam offers us a complete code of life. It is a law and we must obey the law if we want to be real Muslims. We must live Islam. We must not bear to flout any one of the commands of Islam — and there are more than six hundred such commands in the Holy Quran. We must not think that we are the lawgivers; that we have the authority to change Quranic commands as we like, No, we have no such authority. We must obey Allah's commands — to be true Muslims. This is a great responsibility, a very great responsibility.

I have observed a happy change in the lives of American Ahmadies by accepting Islam through Ahmadiyyat. I am glad

to see this change in their lives. But, I feel that that is not enough. I feel that we have to improve a lot. I feel that our efforts, our struggles in the way of Allah's path, in His cause are not enough. We fall short; we lack so many things. The result is that the gifts of Allah which we could have by following Islam as one should after accepting it, we are not blessed with. There are things which the life, the mundane life in this country, the worldly life which the Americans live puts pressure on Ahmadies' minds and they are not brave enough, not courageous enough to face the conditions and live as they are told by Allah to live their lives.

Our sisters, for instance, do not read the verses in which Allah says: *Qul lil muminati....minha* (24:32). I don't want to discuss this command of Allah in this sermon of mine, I am just pointing out to my sisters that they should read these verses, they should try to grasp the spirit of these verses, and they should then do their best to live as they are commanded by Allah in this field.

To my brothers I would say: We are the servants of Allah and, therefore, we are the servants of which Allah has created. We are the servants of humans, whether they believe in Islam or not. And the best service we can do is to be an example to them so that they should see the beauties of Islam so that they are able to follow the Islamic teachings. If they do not see any difference in their lives and the lives we live; if they do not see the practical side of the Islamic teachings; if they find that our lives are as ugly as their lives; if they observe that we have no Islamic beauty in our lives, if we do not live Islam as we are commanded to do; you can not expect them to accept Islam by this behavior of yours.

As I have said, I have observed changes in your lives, but I am not satisfied with the progress you have made. I pray to Allah that He should enable us to be true and real servants of His. May Allah enable us to have a living relationship with Him, so that we get all those gifts, all those blessings which are ordained for those whom He loves. It is for you to think

about these things. It is for you to enjoy the life which no other Community in this world has got the opportunity to enjoy. Why fail yourselves? Why fail in duties which you have towards your own selves? Your ownself has got some rights. You are asked to pay attention to these responsibilities towards your own selves.

During my stay here, I have had a few meetings with the Presidents of different Jamaats. I have discussed certain problems with quite a few individuals and we have tried to chart out a plan for the future. If there is a good plan and if there are not material means to put it into practice, then the mere plan will not help you.

I find that even those who are Musis do not pay what this pledge — Will — we call it Will, involves. Those who belong to that small pious society in the Community which is called the Society of *Musian*, those who have pledged that (1) they will contribute $1/10$ of their incomes for the cause of the Community, and (2) they will be very careful about their lives and try to live Islam and be an example for the others and must try to discharge those obligations. I think, here, we lack both things. As far as the monetary sacrifices are concerned, even a Khalifah has got no authority to offer any concessions to the Musian. That is the law of Ahmadiyyat. That is the law which the Founder of the Community gave us. You may under certain circumstances, apply for and get the permission from the Center not to pay $1/16$ of your incomes as a non-Musi. You may, under certain circumstances, pay $1/40$, $1/50$, or $1/60$ of your incomes with the permission of the Center. That is possible. We do consider the circumstances of an individual when deciding on these matters. But, as far as a *Musi* is concerned, we have only two doors: either go out of the circle of *Musian* or obey the law strictly. I have talked about this to our Missionary-in-Charge. There were some other inefficiencies in keeping the accounts and other things. I have briefed him about them. But a *Musi* is a *Musi*. He must not forget. He is a *Musi* as long as (1) he pays $1/10$ of his

income, as he willingly accepts by joining this inner circle of Ahmadiyyat and (2) that he lives — well, I should say, he should try to live a very pious life and be an example for others. If one is deficient in the discharge of his responsibilities; he doesn't care for the discharge of his responsibilities, then there is another door, he must get out of this inner circle before the organization kicks him out of this circle.

On the whole, I am happy with you because every change for the better, however small it is, is a source of happiness. You have gained something in Ahmadiyyat. You have not lost anything by accepting Islam through Ahmadiyyat. Something is better than nothing. But, you must improve. You have, today, the opportunity to get much more than what you have got at the present time. The opportunity is there. Your Creator is willing to bless you with more favors. You don't care for that. Very strange.

So, I am happy and I am anxious. I am happy with what you have already obtained. I am anxious because I am worried that the pace of your progress is not satisfactory. That's my advice: work hard to spread Islam. Work hard to improve yourselves. Work hard to become servants of Allah. Work hard to become His favorite children. I will not say His spoiled children because Allah's children are not spoiled children. Work hard to get as much of His love as it is possible for you to get.

Now, I will pray aloud for you; and, I will always, as I have done before, be praying for you. I hope you will remember me and others outside America in your prayers.

I pray that your hearts may be purified and that all vices and corruptions and evil incitements may be removed from you, that the Satan of arrogance, vanity, self-seeking and selfishness should forsake your breasts and the ornaments of humility, selflessness and meekness should prepare your breasts for the reception of your Lord, and then Allah should descend upon them and fill them with every type of blessing.

May He illumine your hearts and souls with every type of light. May God cause that fountains of human sympathy and compassion should burst forth from your pure breasts and a whole world should become the beneficiary of your selfless service.

May you continue the habit of humble supplications and may your souls be ever prostrate at the threshold of Allah, the Lord of the worlds, and may the seeking of His pleasure and the carrying out of His Commandments always have priority over your worldly affairs.

You are the party of the Lord which has been set up for the overall triumph of Islam. In carrying out this project to its successful conclusion you will have to endure a thousand hardships and persecutions and you will be exposed to every type of trial and tribulation.

I pray that you may stand every test successfully and that you may be bestowed steadfastness by your noble Lord at the time of every trial. Devote yourselves wholly to Him and may that Compassionate Master cleanse and purify you and lift you up into His lap like dear children and open the gates of every type of bounty for you to make you the heirs of all good.

May God so ordain that the angels of heaven should convey to you the good news that Allah, the Exalted, has heard your humble supplications and has accepted your meager efforts and has opened the gates of His pleasure and His nearness for you. So arise and enter the gardens of Allah.

The Lord of the worlds has appointed a great spiritual son of Muhammad, the Messenger of Allah, (peace be on him) as the citadel of security for the present age. He alone will be secure against thieves and robbers and wild beasts who takes refuge in this citadel. May Allah so ordain, that forsaking all evil and adopting all good and abandoning the path of crookedness and treading the path of righteousness and freeing yourselves from the bondage of Satan, and becoming

obedient servants of your Great Lord you may enter the strong spiritual citadel and find complete security therein.

May the hell of your ego cool down completely and may you be spared the accursed life, all the anxiety and anguish of which are devoted to the world alone, and may you and your progeny be very secure against the poisonous effects of heathenism and atheism, may the spirit of One and Unique God dwell in you and may His pleasure be manifested in you in a special manner. May your quondam humanness be subjected to death and may you be endowed with a new holy life and the beautiful manifestation of the Night of Decrees provide you with the full equipment of a heavenly life in this very world.

Our Lord, include us among the helpers of the Promised Messiah, on whom be peace, and safeguard us against the ruin and torment which will be the reminders of the judgment day against which Thou has warned those who have broken away from Thee and have gone astray and have forgotten Thee. Bestow upon us complete devotion towards Thee cutting asunder all other relations and turning wholly towards Thee and turn to us with mercy. Amen.
